

431 on a man's property, as did also, in the following order, his sister's son
602 and his brother's son. Within the household, food was freely shared,
[261] and correspondingly, a co-resident could ask for a material object. These requests, however, were not always granted. A common excuse was to say that the object was promised to someone having a stronger claim. Despite these evasions, the patterns of gift-giving created a constant circulation of food and objects throughout the village.

Inheritance

424 Transmission of property was accomplished chiefly through trade and
428 gift. There is no information on the disposal of the material possessions
533 of the deceased. The only available data on inheritance concern the
[762] office of chief and the possession of certain songs sung at the *ole* (manioc) ceremony. The former was inherited patrilineally and will be discussed later. The ceremonial songs were inherited either through the mother's brother or the mother's father. Thus, old Matiwana would some day teach his *ole* songs to Amanatsin, his daughter's eldest son. Nitvary, another of the three men who knew *ole* songs, learned them from Jawaku's father, who was his mother's brother. Since cross-cousin marriage was practiced, [582] Jawaku might marry Nitvary's sister, and their child would inherit the songs from Nitvary. In this way the *ole* songs returned to the direct patrilineal line every other generation.

613 In response to careful questioning, Quain was assured that these songs could be obtained only from the mother's brother and mother's father, and not from the father or the father's brother. The combination of this matrilineal trait and patrilineal elements is characteristic of the bilaterality in upper Xingú culture.

The Trade Game

437 The trade game was a mechanism of inter- and intra-community
517 distribution. Even more importantly it provided a framework for social
524 participation, leisure time relaxation, and general enjoyment. As such it was one of the few integrating factors in Trumai society.

Afternoons, especially rainy afternoons, were dull times in the Trumai village. In Quain's words, "These people are bored but don't realize it! Wrestling provides some diversion, but nothing quickens spirits more than a brisk trade game (*kowirxo*). All that is needed is for one of the men to stride through the village with a bundle of goods to trade and suggest a *kowirxo*. Shouts go up on all sides, everybody crowds into one [574] of the houses, and the game is on. Enthusiasm is even greater when there are visitors in the village."

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[56] grades except in the broadest sense, as the term for "younger" covered everyone from infants to people in the prime of life. The terms, however, indicate a keen consciousness that those who have passed their prime are distinct from those who are still developing or are at the height of their physical powers.

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[62] The Trumai believed that it was good to be young, vigorous, and strong, while advancing years were a stigma. Quain always met with a stout denial whenever he suggested to someone that he was older than someone else. An old person, they said with contempt, was one who did not bathe or shave the crown of his head any more. Mayuva did not bother to bathe one morning and was derided by Kerami, who accused him of being old. A short time later he reappeared freshly bathed.

[62] While several individuals were considered "older," the only ones who fell into the Trumai category of true old age were Matiwana and Yahu. The latter's status was further lowered by the fact that he was considered to be a Kamayurá; his father was a member of that tribe and he had a son living with them. However, Yahu was still sexually potent and a full participant in the economy.

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[195] A person of truly advanced old age was called *dewan*. This term, which has uncomplimentary connotations, was applied only to men "whose penis is dead" or to women past menopause. Matiwana was the only person of either sex who fitted the *dewan* category. The only tasks for which he was suited were light craft work, gathering firewood, and an occasional fishing trip. He was, however, the fount of nearly all Trumai ceremonial knowledge. Matiwana was well cared for by his son and by his household. The son's affection and loyalty to his father were deep, and he was the old man's constant companion. The rest of the villagers remained aloof from Matiwana.

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[756] The Trumai abhorred the thought of their own future old age, and they transferred some of this fear to the persons of the aged. Status declined with age, and Matiwana had his ceremonial lore and shamanistic skill to thank for what position he still maintained.

Death

768 Neither the village site nor the house of the deceased had to be abandoned following death. Burial took place in the village plaza. The
764 corpse was interred lying on its back in an extended position, wrapped and bound in its hammock. Numerous cooking utensils, including a *ja'meo* (ceramic griddle for baking *beijá*) were buried with both male and female deceased.

765 No deaths occurred while Quain was in residence, but mourning was still going on for a man who had recently died. The burden of mourning fell on the female relatives of the deceased. The only observance in-